THE PACIFIC

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JOURNEYS FAR.

"Remains the mist in the air and the moon in the sky,
The rocks and the mountain grass;

But you and I have journeyed far
On a long unresting track,
From the souls we were to the souls we are,
A goal whence none go back.

The dead years rise on the rain-washed wind,
And walk in the world they knew,
But, living or dead, we shall not find
The souls that were I and you."

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THE TRAINING OF LEADERS.

An Address by Dean Charles R. Brown of Yale Divinity School at the Congregational National Council.

When the Master was here he set himself three fundamental tasks. First, he lived a life. He lived such a life that He could say, "I am the way. I am the truth. I am the life. He that hath seen me hath seen God. He that followeth me shall not walk in darkness but shall have the light of life." The tired old world had never seen it in that fashion. It had never seen goodness made interesting, vital, dynamic, as Jesus made it. And the world has been a different place from that hour.

Second, He proclaimed a kingdom. There was to come in all our human affairs a new order of life, the sway and rule of another spirit—the spirit that was in Him. He painted the standards, the content, the glory of that kingdom upon the sky which overarches this troubled world so that they will never fade. We live and move and are in the immediate presence of that vast ideal.

In the third place, when the shadows began to lengthen and he saw it was toward evening, he gave the best strength of the last two years of his earthly career to the training of a small group of leaders. He did not busy himself in addressing multitudes, nor in the writing of a book. He did not give his attention to the shaping of a ritual nor to the perfecting of an ecclesiastical machine—he went apart and give himself to the high task of training a small group of competent leaders. He would have them charged with his ideas, saturated with his spirit, empowered by those silent energies which made his own life strong.

Jesus knew that the truth of the Christian religion could not be written in a book. It cannot be displayed in some stately form of liturgy nor projected in some magnificent ecclesiastical machine. It must be embodied in a life. "The Father hath sent me"—the Father projected his love and life into that one country of the world by sending His Son. Now Christ would send his love and his life into every country of the world by sending men who have caught his spirit and his method. "The Father hath sent me; I send you." And to make that small group of men worthy to be thus sent as the accredited ambassadors of an everlasting kingdom became the supreme concern of the Master's heart.

Now the stern necessities of the situation where we find ourselves today forces upon us the same high task and lifts it to the same place of primacy in the undertakings of the church. In my judgment the gravest problem the churches face today is that of furnishing competent, trustworthy, efficient leadership for the spritual advance we are called to make. "I sought for a man to stand in the gap." The cry is as old as the time of Ezekiel and it comes to us like the daily paper, new every morning and fresh every evening. The main problem of the city church and the main problem of the country church is to find a man to lead that body of Christian impulse which can be readily awakened into action by the right touch.

For nearly fifteen years I was a director of the California Home Missionary Society and for a large part of that time I was president of the board. It was part of my duty to travel occasionally among the churches all the way from the needier sections of San Francisco to the mining towns and lumber camps of the Sierras. It was our uniform experience that when any given field had a man who could lead, the peculiar local conditions became at once of secondary importance. If there was a man to stand in the gap, the church moved up from dependency to the higher level of self-support and spiritual efficiency. And when I speak of competent leadership I am not thinking always of some phenomenal man like Henry Ward Beecher or Phillips Brooks—it does not please the Creator in his wisdom and goodness to make enough of Beechers and Brookses in any one generation to go around—I am only thinking of men possessed of such measure of gifts, grace and usefulness as will enable them to actually lead. There is today a universal, persistent, responsive hunger for men who can see and hear and feel and then point the way for those whose eyes are dim, whose ears are dull and whose steps are uncertain. And whenever we have such a man we make progress.

Now in the training of these leaders there is a certain condition precedent which all but decides the issue in advance. In the familiar directions for cooking the hare the initial statement was "First catch the hare." The hare can not be dressed, cooked and served up to human need until he is caught. The churches are sometimes impatient with the Divinity Schools because we do not send them better preachers and better pastors. If the churches would only send us a better supply of hares they would be better served at mealtime. We have some, we have many, but we have not nearly enough of men with sound health, not timid and peeping, but of positive and vigorous build; men with warm social sympathies; men with sufficient mental capacity to take training; men of common sense—we call it common, I don't know why—it is anything but common; men of genuine Christian character. We have not men enough of that type to be trained for the high task of spiritual leadership. Give us a more adequate supply of such men and we will send you leaders worthy to sit on twelve thrones of power. We can say to the churches in a sense not contemplated by the Master, perhaps, "With what measure ye mete, it shall be measured to you again."

There are two main sources of supply—the Christian home and the Christian college. The true line of apostolic succession does not run as a rule through the mystic touch of the official hands of some titled ecclesiastic as he passes on the gift of power—it runs more often through the tender, beautiful, intimate piety of some woman who becomes the mother of a prophet. The finest souls we receive for ministerial training come to us dedicated from

their birth to that high form of service, nursed on it, cradled in it, bathed in it, clothed and reared in that nurture which would make them a fit offering to God. They come as Samuel came, straight from the arms of the mother to the altar of the Lord.

I fear that in this hurried, restless life of ours that valid source of supply is not being adequately maintained. There are homes nominally Christian where the mother finds time abundant for all manner of social diversion but never from month's end to month's end devotes one complete hour to the high task of teaching her children the truths of that book or of lifting up their spiritual needs in prayer to God. We cannot expect prophets of the Lord to issue from an atmosphere thus defective in spiritual ozone.

The other main source is the Christian Academy or the Christian colleges. Many of the great historic universities, and many of the State Universities of the Middle West are saying to this call for spiritual leadership, "It is not in us."

The percentage of graduates from these splendid institutions who enter the ministry is pathetically small. The subtle, tender spiritual impulses which might carry men into this high form of service fall there by the wayside and the birds of secular interest devour them up.

In New England we can no longer look with that earlier confidence to those smaller colleges which in former times sent their annual and honorable quota of candidates for the ministry. The paths which led from Williams and Dartmouth, from Amherst and Bowdoin, to Andover and Hartford and Yale were worn smooth by the steps of consecrated youth. The reluctant feet of this generation of students has allowed a thousand blades of grass to grow in those paths where none grew before. In these days we must look directly to those colleges where the religion of the Lord Jesus Christ is not "officially recognized" as the chilly catalog might announce but in the whole life of the institution is steadily exalted to its rightful place of supreme concern. And we may be sure that only as we follow the method of the Master in the placing of our emphasis in this whole matter of education shall we find ourselves enrolling our full measure of the best young manhood of our land to be trained for the work of the Christian ministry.

Now in the training of those men we are compelled to face certain facts as fundamental as the law of gravitation. We have a new Bible. The dear old book of inerrancy is gone. The whole idea of a religion leaning upon or bowing before some objective authority is rapidly going. The means for the interchange of opinion have so advanced that what scholars are saying in their lecture rooms today is printed in the magazines and newspapers tomorrow and on the third day it is discussed in all the shops and homes of the race. We have a new Bible and the whole world knows it.

This seems to most of us not a loss but a gain. The modern method of critical study in this priceless literature has closed the debate on certain vexed questions which once troubled the heart of Israel and now trouble it no more. It has relieved those imperfect insights, those inadequate moralities of Old Testament times from the impossible task of undertaking to serve as veritable expressions of the mind of the Lord for generations which have reached a higher level of thought and practice. The modern method of Bible study, by its frank acceptance of the principle of growth, has correlated Bible study with all other study, making it frank, thorough, genuine.

The modern method of Bible study has added immeasurably to the human interest and power of the book by showing that the truths it holds were not dropped into the minds of those men after the method of filling a fountain pen. They were not dictated to them as to sacred penmen but slowly wrought into their very souls as these men faced duty, grappled with temptation, bore their burdens, and strove for the high privilege of knowing God. And the modern method of Bible study has given us the sense of perspective, remanding to the history of religion those claims which had value only for an earlier stage of development, retiring with spiritual sanction those views which the slow process of spiritual cancellation has discredited and bringing to the front with a mightier assurance those great right things of justice and mercy, of aspiration and devotion, which abide forever vital and redemptive. And you can see at a glance that the only man who can face and help a world which has this new conception of the Bible vaguely but actually in its mind, is the man who is thoroughly trained and competent in the use of such a Bible.

We are face to face with a new ethic. We were told in the baccalaureate address at Yale a year ago by one who spendidly combines moral insight with sound economic judgment that this generation of ours has outgrown the commercial methods and the commercial ethics which satisfied the generation preceding. We are feeling the influence of more searching principles of right and wrong action in corporate life. We are buying and selling, employing and being employed in the immediate presence of more exacting idols touching the treatment of our fellows in the world of business. We are being morally assessed by a method of appraisal which enters up the human values at stake in this huge business of production so that they bulk large in the trial balance we have to face at the end of each day's transactions. And to be good in these days on all those wide and intricate fields of human interest is an exceedingly serious and difficult undertaking.

We have had tons of the literature of exposure and denunciation unloaded upon society until it has become a drug in the market. We have been favored with a vast amount of the oratory of abuse and of pointless exhortation until it has developed nausea rather than hunger for righteousness. But we have sadly lacked that competent, far-seeing trustworthy leadership which, like the pillar of cloud and fire could indicate the direction to be taken for the next day's march toward the land of promise. We have had eloquent men describing the ultimate millennium with all the accuracy and completeness of a chapter from Baedeker but unable apparently to tell the uneasy conscience or the aspiring heart what to do next. If we are to worthily lead this troubled, restless, but yearning generation of ours we must have men trained to the point where they know their way about in this new ethic which is to rule the action of our age.

We have a new conception of personality. The study of psychology has been placed on a scientific basis. The mental and spiritual processes in all their subtle action and reaction are being studied as the students of physics in a former generation studied what were then regarded as the five physical agents, gravitation, heat, light, magnetism and electricity. The X-Ray has been turned not only on the articulations of the hand and the forearm but upon the molecular structure and the atomic changes in the brain. The forces of heredity and environment, of physical condition and of mental suggestion, are being accurately studied in

their bearing upon the problem of human freedom and moral choice. And as a result, the sad disheartening gospel of determinism is not now confined to a few discouraged philosophers shut up in a closet—it is being proclaimed audaciously at the street corners and preached from the housetops. There are many who are saying, partly because they think there is evidence for it and partly because they want to believe it in order to free themslves from the burden of moral responsibility, "We are not free to choose. We are what we are by the operation of forces we cannot control. We are the tools of fate. We are caught and held in the grip of forces titanic which may carry us to the bottom in spite of everything."

Now the man who is to lead and aid the misguided multitudes who live under the spell of that mood must know the material in which he works. He must understand as fully as may be what the high claim of personality involves. He must know how reflexes are secured and what they imply. He must comprehend all that it is possible for a man of his size to comprehend the mysterious forces which lurk within the confines of a conscious self-determining soul. And he must be able to speak to it in the tongue and in the mood wherein it is now born that it may hear the words of eternal life.

This thorough training can only be achieved by having men actually do the things which they do not know how to do in order to learn to do them. It was the method of the Master. If any man would know the doctrine let him do the will. If any man would learn of Him, let him wear His yoke of active service. The disciples of old were to learn to preach by preaching; they were to learn to pray by praying; they were to learn to live by living under his immediate eye and care.

We can say without boasting that this is now the method which has the right of way in the training of leaders. It has been remarked with more smartness than justice sometimes that the critic is a man who has failed in literature. If he had not failed he would be writing books himself in place of writing criticisms of other men's books. It has also been said in the same vein that the teacher of homiletics is commonly a man who cannot preach well enough himself to secure a desirable church. If that sneer ever had any measure of truth in it is is not true now. It is the settled policy of the seminaries to call in from active service men who can preach, men who do preach steadily in connection with their seminary work, that the younger men may be taught not only the theory but the high art of preaching.

In these days the Seminary conceives its main office to be not that of producing finished and expert scholars (this is a by-product to be achieved more particularly in the Graduate Schools of great universities); it conceives its task to be that of sending forth competent spiritual practitioners. The medical school lives not to furnish men learned in the history and theory of medical science but men who can go forth with their instruments and their remedies to heal the sick. We interpret our work in a no less practical way and far more gravely—if the surgeon must be thoroughly trained before he is allowed to approach the human body with a knife how much more the man who wields upon the sensitive souls of grown people and of little children that sharper two-edged sword of the spirit which is the word of God. We are not content merely to have our students acquire knowledge— we strive to make every man of them able to stand on his own two feet and preach effectively that which is true, to move about in his parish on his own two feet organizing and directing to right ends that Christian impulse aroused by his preaching and then in the highest mood of which he is capable to enter into the lives of individuals wisely ministering to minds confused and hearts bowed with sorrow or with shame.

We have a controversy with those shortsighted churches which put a premium on superficiality by easily welcoming to their pulpits untrained men. If some man has become a glib, fervent declaimer of those pious platitudes which soon lose their power or the ready retailer of stout assertions which do not rest on valid knowledge but root down into the soft mud of ignorant dogmatism, he may be almost sure of a welcome in certain quarters. And the readiness of those churches to take men who, like Ephraim of old, are cakes not turned, baked on one side with no chance of proving wholesome, appetizing, nourishing food for the souls of men, is one of the things which repels strong and serious men from entering the ministry. The only man who can speak and keep on speaking in the same place for a dozen years with that freshness which wins for his message a hearing, with that charm and accuracy of style which opens the door for the truth it carries, and with that maturity of judgment and genuine insight which clothe his words with power, is the man who has been thoroughly trained.

Finally the one supreme qualification for moral leadership must come in that personal, invincible spiritual passion which springs from daily fellowship with the Lord Christ. If we are defective in our church life to-day, if we are not making that advance which we have a right to expect, if we are not keeping pace with other branches of the great Protestant Communion, it is due, I believe, more than all else to a deficiency at this point. We have not men enough in our pulpits who count themselves candles of the Lord lighted from above and ready to burn to the socket to light the way of those who sit in darkness. We have not men enough in our pulpits who say to themselves every day in the week, "The responsibility for the higher life of this community and for the spiritual wellbeing of these particular people does not rest upon the shoulders of Jonathan Edwards or of J. Wilbur Chapman, it does not rest upon some system of belts and pulleys and other ecclesiastical machinery which heads up in the office of the Advance or at 14 Beacon Street, Boston—it rests with me. This is my particular business and only as I take this task upon my heart and accomplish it, will the kingdom of God come as it should in this place. Not by the power which might arise from tinkering with our polity, not by the might which possibly could be secured through an extra wheel and a few more cogs set into our denominational gearing, but by His Spirit breathed upon, appropriated by and expressed in the life and service of those who are set to lead shall victory come for the Lord of Hosts."

When I was preaching in California the energy which moved the street cars in our city bringing the people to church, the energy which cast its light upon the page where I read the evening lesson to the listening audience, the energy which pumped the organ when we sang the praises of Almighty God in the great hymns of the ages, all came from the Blue Lakes one hundred and forty miles away. The wisdom of men had harnessed our needs to that distant power plant. It had harnessed that power plant to the mountain streams, those tireless white horses which

come bounding down the slopes of the Sierras that they might furnish energy and light and inspiration in the crowded valley of men in the valley below. We were drawing upon those higher levels of strength for our personal needs. And in like manner if we are to secure the power, the vision and the joy we crave for our churches it can only come as these trained and competent leaders stand in vital communication with that inexhaustible storehouse of spiritual dynamic operating on the heights from whence cometh help.

"WANTED: A SAMARITAN."

An Address at the Congregational National Council by Mrs. Ida Vose Woodberry.

Two or three years ago a little stanza appeared anonymously in a paper of somewhat limited circulation. It received so much comment and so much commendation that the author was persuaded to publish it in a larger periodical over his own signature, that of Professor Warfield of Princeton University. The title of the little stanza was simply this, "Wanted; a Samaritan," and the stanza itself was simply this:—

"Prone in the road he lay,
Wounded and sore bestead,
Priest, Levite passed that way,
And turned aside the head.
They were not hardened men
In human service slack,
His need was great, but then
His face, you see, was black."

The greatest need of America today is the Samaritan, the man who will look after the man in the road, and set him on his own feet, and set him on his own way; the man who will look after the man in the road no matter what his color or his condition. If he is in the road he is an impediment to all civic, educational, and religious betterment. If he is in the road he is an impediment to your progress and mine. If I could write on every church, on every school building, every municipal building, every state house, and the dome of our national capitol in Washington one brief motto, I could not do better than to choose the words of Professor Warfield, "Wanted, A Samaritan." And the great need of a Samaritan in America today is because Democracy is on trial for its life. America did not choose to be a Democracy, but God chose America to be a Democracy, to be an exponent of equality, to be an exponent of that universal brotherhood which must be in the eternal Fatherhood, and the other nations of the world are looking on, some with interest, some with curiosity, to see how this experiment of Democracy is coming out. For Democracy is still an experiment; Democracy is still in its infancy, and Democracy is to stand or fall, is to live or die for all time may have a Democracy in Switzerland where they are practically all Swiss; we may have a Democracy in some other province, some other nation where they are practically all of one origin, one ideal, one ambition. It was an easy thing to be a Democracy in America one hundred and fifty years ago when we were practically all of one origin, one ideal, one ambition. It is a mighty hard thing today, with our ever-increasing, complex, cosmopolitan, polychromatic multitude, with our dependencies, our territories, and our colonies. It is a mighty hard thing today and the question is, "Can America stand the test?"

We read in the second chapter of Acts, that story of the day of Pentecost and we regard it as ancient history, and we forget that its prophecy and the conditions are being fulfilled in America today. We didn't all come in the Mayflower, we didn't all come with the Puritans, we didn't all come with William Penn or Henry Hudson. We are "Parthians and Medes and Elamites, and dwellers in Mesopoby this experiment now being carried on here. I made this statement not long ago in the Chicago Ministers' Meeting and one of the noted men of the denomination challenged it, and said if Democracy failed in America there were plenty of other nations who would take it up and carry it on. I have studied this problem of Democracy for the last thirty years, and have been studying it hand to hand, and face to face, and heart to heart, for the last twenty years, and I modify my statement by one single adjective, and that adjective is the word "composite." We tamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," and we are all Americans; and out of this seething cosmopolitan mass we are to continue to exist as a homogeneous American people, a Democracy, perhaps an unlimited Democracy, and that is the problem which you and I and every citizen of this country is facing today, whether he will or no, whether he knows it or not; and for this great purpose, fusing into a homogeneous American people, no one agency is so necessary as a Samaritan. Frederick J. Haskin in his wonderful monologue has the immigrant say in summing up the part which he plays in this country's life: "If you can fuse me into your body politic, the supreme test of the melting pot is assured." But the supreme test of the melting pot is not the immigrant, but is a native born American. Not long ago a minister in his introductory prayer asked the Lord that we might have a feeling of brotherly love and kindness to these alien races of dusky skin who had come to our shores; and I unfortunately remembered that that first slave ship landed its deadly cargo on the Virginia coast one year before the Mayflower dropped anchor in Plymouth harbor, and I wondered whether the negro came to **our** shore or we came to **his**? If you are a native-born American, he is; if I am a native-born American he is. Moreover he is the only race which ever was invited to this country. Your ancestors and mine came as usurpers and interlopers and drove out the original inhabitants and possessors of the land, and claimed this goodly heritage as their own. But as I heard a young colored man say: "My race would never have dreamed of coming if they had not had a most pressing invitation," and the child of the African has been in this country just as long as the child of the Puritan or the child of the Cavalier.

The Samaritan is needed to set the negro on his own feet and set him on his own way, and yet his progress during these fifty years has been without parallel in the world's history. He has come from slavery to citizenship; he has come from barbarism to Christianity; he has come from absolute ignorance to 70 per cent literacy; he has come from abject poverty to the place where he pays taxes on nearly $800,000,000 worth of property; he has come from utter homelessnes, illegal marriage, illegitimate childbirth, to the place where he lives in 1,832,818 homes, nearly a third of which he owns, and on one-third of which he pays taxes.

And the Samaritan which has been the most helpful all along this Jericho road has been the American Missionary Association, and its work is not yet done. Do we owe the

negro anything except for his 240 years of unrequited labor? (All had a flag but the coon. Trinity flag.) If I should ask you, and I am a daughter of the American Revolution too, where the first sacrificial blood for American Independence was shed, I presume one-half of you would tell me it was at Concord and Lexington on the nineteenth of April, 1775, but do you ever go to Boston, and do you ever go down State Street, that narrow, crooked street, so crooked that a man invariably meets himself coming back, and do you stop to do reverence to that little circular place in the pavement where Crispus Attucks, the negro shed the first sacrificial blood for American Independence in 1770, five years before Concord or Lexington?

You know, every school boy knows, that Colonel Prescott and General Warren led the charge at Bunker Hill. Did you know that Peter Salem and Salem Poor were with him? And did you know that 775 black men stood around the campfire at Monmouth, and 2000 black men starved and froze with Washington at Valley Forge? That more than 5000 negroes were in Washington's camp and that Rhode Island sent a whole regiment to fight for our country's independence? That it was a black woolly head, not a fair Anglo-Saxon head, but a black woolly head that appeared as a barricade behind Jackson's cotton bales in New Orleans in 1812, and in that very darkest hour of our national life when Ewell was within four miles of Harrisburg, when the railroad had been cut between Harrisburg and Baltimore, and Philadelphia was threatened, and Lincoln called for 300,000 more men, and the North was tired of enlisting, they were tired of war, then the black men enlisted in the service of the country which for 240 years had ground his race under the iron heel of bondage, enlisted 180,000 strong, and with a bravery far greater than that of Curtius of old, threw himself, a great solid wall of ebony into the ever widening breach and made this nation one again. The negro's flag is the Stars and Stripes, and he is entitled to every opportunity and every protection under it.

THE APPORTIONMENT PLAN.

Report of the Council Committee on the Report of the Apportionment Commission.

The first feeling inspired by the report of the Apportionment Commission is one of disappointment, almost of dismay, at the fact disclosed that the contributions received under the Apportionment Plan from 1910 to 1912 show not an annual gain but an annual loss; quoting the salient sentence near the top of page 26, "The Congregational Missionary Societies received in 1912 as contributions that counted on the apportionment a total of $1,217,520, which was $35,852, or 2.9 per cent less than in 1911, and $19,239, or 1.5 per cent less than in 1910."

One disappointment in reading this is emphasized by the tables in the Secretary's report, pages 13 and 14: Benevolence to the societies in 1910, $1,269,409; for 1911, $1,253,372; for 1912, $1,217,520. Grand total for benevolences for 1910, $2,860,582; for 1911, $2,454,340; for 1912, $2,363,584; and still more by Table VI on page 15. Benevolence for the three years, $7,678,496; decrease from the preceding three years, $449,678. The two tables at the top of page 14 show that in 1910 the proportion of benevolences to local expenditures was 31.9 per cent., in 1912 25.4 per cent.

These are startling figures. Have our Forward Movement, our Together Campaign and the Apportionment Plan resulted in no gain, but in a substantial loss?

But on page 29 we read: "Investigation shows that there has been no period of three years since 1892 when the American Board, the Home Missionary Society and the American Missionary Association, our three largest societies, have been so nearly free from debt as during the three years covered by this report."

Your committee felt, as many of you must have felt, that this paradox required some further study to uncover the exact situation.

In the first place, the most startling of these figures, those showing a loss of nearly half a million dollars between the three years 1907-1909, and the three years 1910-1912, are undoubtedly based on an entirely false comparison. Up to 1909 the figures of benevolences used were those furnished by the church clerks; in 1910 the figures of the society treasurers were substituted. This resulted in an immediate apparent loss of $600,000, which was chiefly, if not entirely, due to the substitution of exact figures representing actual cash, applicable to the society budgets, for the figures of church clerks, inflated by including gifts not within the scope of the apportionment, and often for miscellaneous purposes having no direct relation to our Congregational activities. Besides this, an important fact, going far to explain what shrinkage is left to explain, is that the great Together Campaign, by which all debts of all the societies were wiped out, and some addition made to current receipts, took place in the three years preceding the triennium which is now closing. Perhaps the churches could hardly expect to continue permanently at the level reached by that tremendous special campaign.

The vital question is: What have been the actual receipts from our societies from churches and individuals, not only for their budgets technically so-called, but for all purposes which serve their general missionary activities? This question we hoped to be able to answer at this time, but we cannot do so. The representatives of the societies who are here have not been able to give us in time for our present use the figures which we desired in order to make the comparison.

We have been able to get only these partial figures: the total receipts of our three largest societies, including legacies, individual gifts, and all other receipts, and including in the receipts of the American Board those of the Woman's Boards, were in 1907, $1,889,000; in 1910, $2,112,000; in 1913, $2,136,000; a considerable gain in the earlier three-year period, during which the Together Campaign took place, and a slight gain in the latter three-year period.

Of the three smaller societies, the Church Building Society says that its receipts for 1912 exceeded those of 1911 by nearly $35,000; the Education Society reports "a gain of $14,203 over last year;" the Sunday-School Society, "a gain of $6,804 over the preceding year, and of about $6,000 in the last three years over the preceding three years."

Perhaps these imperfect data are sufficient to enable us to say that there has been from triennium to triennium and from year to year a slight gain.

Why then do the reports based on the Apportionment Plan show a steady loss? Evidently from year to year the proportion of the actual total gifts which is credited to the

apportionment plan is growing less.

This may be partly due to the disposition of large givers, as the apportionment plan becomes more widely known, to send their checks as personal contributions, and not to offer to their fellow church member the temptation to neglect their own duty because the church's quota has been filled or more than filled.

But we think it also may be due to an unwise rigidity on the part of our society treasurers in giving credit on the apportionment only for gifts which exactly apply on the budget in the technical sense.

If, for example, the American Board, reviewing the demands made by their several missionary stations, finds it necessary to omit certain items from its budget because it has not the funds in sight to meet them, and if afterward the gift of some church or donor for that precise object enables them to undertake the work which they would have assumed in the budget if they had had the money, it seems technical and unfair to refuse credit for the gift.

We realize the force of the idea that the budget of items deemed most necessary by the responsible management should be first met, and donors not encouraged to dissipate their gifts by supplying less necessary items; but, on the other hand, there is a great gain in connecting donors with some object in which they have already expressed a direct and personal interest; and the implied rebuke to a donor or church which has made a generous response to some appeal in the direct line of a society's work by refusing credit therefor, because the item had not been anticipated in the budget, tends to chill the benevolent impulse at the source.

We therefore suggest to the Commission on Missions whether it would not be well to provide that society treasurers credit under the apportionment plan all funds received by the treasurer for the direct promotion of the work of the society, and for objects that it would have provided for if it had had the available funds.

The first recommendation of the Apportionment Commission (page 33) that its work be turned over to the new Commission on Missions has already been met by the new Constitution.

But the new commission will hardly be able at once to enter on all parts of its great field; and we think that the Apportionment Commission and its Secretary ought not to be dismissed from their work at a day's notice, and with no provision for the work in the interim.

We therefore recommend the passage of the following resolution:

(1) That the Executive Committee and the Secretary of the Apportionment Commission be instructed to continue their work until January 1, 1914.

As to the recommendations of the Commission appearing on page 32 of their report, we believe there has often been dissatisfaction on the part of the church officers because of alleged errors and omissions in the reports of the benevolences made by the society treasurers, and that such claims of error have sometimes been well founded, as inevitable in dealing with so vast a body of figures. The criticism and hostility to the apportionment plan caused by such occasional errors have undoubtedly been harmful.

We recommend the adoption of the following resolutions:

(2) That the treasurers of the missionary societies continue to furnish for the Year-Book the contributions made to their societies by the churches, and that the Secretary, in sending to church clerks the statistical blanks, no longer ask for the amount of the church's contribution to the societies' budgets, but ask for the contributions of the church to other Congregational objects and to non-Congregational benevolences.

(3) That the treasurer of each society be asked to report to the treasurer of each contributing church, as soon as possible after the end of the year, for verification or correction, the amount which is to appear as the contribution of that church under the apportionment plan.

(4) That no contributions be credited upon the apportionment for any year unless received at the home office or at a regular district or state agency of that society on or before the tenth day of January following.

(5) That in sending receipts for individual contributions, when the donor has not stated whether or not he desires his gift to be credited on the apportionment of any church, the society treasurer expressly state that the gift will not be so credited unless expressly requested by the donor, and ask him, if he desires that it be credited to any church, to advise the treasurer of that fact at once.

(6) That contributions from individuals who do not request such credit to any church be reported in the magazines, not under the heading of the city from which the gift comes, but only under the state heading.

The effort made in the early part of this report to ascertain the facts as to our recent gain or loss in total contributions, while perhaps somewhat modifying the unfavorable impression likely to be obtained from the Secretary's and the Apportionment Commission's reports, can hardly give us great satisfaction. It is well known that the per capita gifts of our churches to missionary purposes are much less now than a generation ago, in spite of the greatly increased wealth of our members. Our societies are largely financed by the dead hand of their former supporters. That all the special efforts of recent years have done little more than keep our gifts at the level reached by the Together Campaign is a result which we can hardly view with entire contentment.

The system of apportionment is practically complete; the emphasis must now be in promoting the interest in missions and the spirit of giving.

Possibly the apportionment plan has done some incidental harm by emphasizing methods and machinery, and by leading churches to deprecate the visits of our missionary secretaries and agents.

If the appeal "to meet our apportionment" wholly supersedes the appeal of the work itself, and if maintaining the financial credit of the church be the object of our efforts rather than advancing the Kingdom of God, any temporary stimulus will lose its power.

The need is for knowledge, for education, for inspiration.

We think that every minister should do all in his power to extend the circulation among his people of the missionary magazines, and we congratulate the home societies on the more effective appeal that is made by the present consolidated magazine. We think that every minister might very properly give to his people from time to time, briefly, but with sufficient detail and emphasis to create interest, the striking events of current missionary history. Even though the method of contribution by annual or occasional collections be recognized as inadequate and obsolete, the cutting off of the occasional address of the missionary secretary is a distinct loss; these most important agents of our churches should always find our pulpits open to them;

and if any church does not have the visits of the secretaries to inform and inspire it, we think the pastor should himself from time to time present in a definite way the work of the several societies to his people.

We heartily endorse the recommendations of the Commission appearing on page 34 of their report, and the additional recommendation made by the Commission too late to be printed, and recommended the adoption of the following resolutions:

(7) That the fundamental purpose of Congregational missionary policy be the enlistment, first, of every church and, next, of every member in a support of the societies that is both intelligent and adequate.

(8) That the following be recognized as essential parts of this policy:

a. **Missionary Education Among Adults;** to teach our church members the real value of missions.

b. **Missionary Education in the Sunday-School,** with a view to the church of the future; to be conducted as an integral part of the religious education which the Sunday-school is designed to furnish.

c. **Apportionment;** to provide a way by which the contributions of each church to the established missionary work of all the churches may be definite, proportioned and regular, like the contributions to its own support.

d. **The Every-Member Canvass.** To secure not only more givers and larger gifts, but, what is of far greater importance, to win through personal contact a permanent increase in the number of those who know and love the cause of missions.

e. **The Every-Church Campaign;** to visit an entire group of churches during a given time, under the auspices of the State and Association Missionary Committees, until ultimately every church in the nation is reached with a personal explanation of the foregoing plans and with first-hand information of what is being done on the field.

(9) That the **United Missionary Campaign,** projected by the Home Missions Council and the Foreign Missions Conference, which represent the Missionary Boards of the evangelical denominations of North America, be approved by this Council and be commended to the Commission on Missions and to the State organizations as a providentially available method of developing in the churches full allegiance to the missionary policy above outlined.

Especially in view of the fact that the Apportionment Commission is soon to pass out of existence, we offer this final resolution:

(10) That the deep gratitude of the churches is due to the members and to the Secretary of the Apportionment Commission for their laborious, intelligent and valuable work in initiating and perfecting this great movement to secure the intelligent and systematic support of our societies, and our more adequate response to the Great Commission of the Divine Master.

The foregoing was adopted after that portion from (2) to (8) inclusive was referred to the Commission on Missions for further consideration and alteration.

Among the Sunday morning preachers in the seminary chapel at Union Theological Seminary this year are Dean Charles R. Brown of Yale Divinity School, President King of Oberlin and President Fitch of Andover Theological Seminary.

THE OBLIGATIONS AND OPPORTUNITIES OF A RESOURCEFUL CITY CHURCH.

(Outline of a National Council Address by Oscar E. Maurer, Center Church, New Haven, Conn.)

The first obligation of a city church is to find out why it is in business. We should be able to assume that it is clear on that point, but such assumption is not always justifiable. Many a city church with great resources is marking time because it doesn't know in which direction to march. It ought to know. It ought to decide whether it is to constitute itself an ark of safety, or an ambulance, or an almshouse, or a forum, or an ethical culture society. And if, by the grace of God, it has vision enough to see that it is primarily none of these, but is first and foremost a body of human beings engaged in the task of making a living religion liveable,—then it ought to believe that the power of the church is none other than the power of the Holy Ghost. In the language of business, every church ought to believe in its "line"—it should be convinced that it "has the goods," that these "goods" are of eternal value and of redemptive power, able to save the city and to make it holy.

When the city church which has suddenly found itself confronted by new and alien problems has become dead sure of its reason for being, then **its next obligation is the tremendously difficult but absolutely necessary duty of adaptation.**

You have all brought your practical problems to this session, and so have I. The reason for many, for most of the city church failures, in the past few years, has been the lack of adaptability. Churches with splendid resources find themselves immobile. Sometimes one is tempted to accuse them of having ossified joints from long sitting still,—but that isn't fair. They are more like mechanics who have gotten so used to making one set of motions in their craft, that they can't learn new ones. The most necessary and the most difficult duty of the city church in New England today is the duty of adjusting itself to a vast change in the character of its field. Now, I want to give it as my honest opinion and my grateful testimony that the eastern churches are showing a splendid spirit, and a consecrated willingness, in grappling with this problem. But the difficulties are almost incredible.

This is our chiefest obligation,—to study our field, not as we think it is, but as it is, and then adapt our work as a religious society to meet the needs of the field,—at whatever cost, forgetting neither the rich nor the poor. The church must prove that it requires every man to make the great renunciation, and that it values character above cash. We must prove that we are not capitalistic brethren—and that is a hard thing to do, for there is the Society's Budget in the offing, and pew-rents count. It is a hard thing to do, but a beginning will at least be made when a church shows that it is really in earnest in the attempt to make a religious democracy of itself—a brotherhood of the burning heart.

If we make an appeal which they can understand, even at the expense of our ecclesiastical grammar, they will come. And I have not found them unreasonable. Only we must mean what we say—the people as well as the preachers. And when these brethren point their fingers at some damnable social injustice, and say, "Why does the church stand for that?" we must be able and ready to say, "The

church doesn't stand for it, and with God and you to help us, we'll put a stop to it forever."

Many a minister who is trying vainly to breathe the breath of novelty into a mid-week prayer meeting for the benefit of handful of gospel surfeited elders, would do better to hold an early service Sunday morning, for the benefit of men and women who work six days in the week and whose only chance for a breath of country air is on Sunday. Hundreds of working people can't come to the Lord's Supper after the morning service because they are solely responsible for their family's dinner. Many a business man would gladly give up thirty minutes out of his lunch hour to sit in a church all by himself, for a little time of thought and prayer, if he could get in without using a jimmy.

The day after the Titanic went down, some of us in New Haven felt that we wanted to pray. So we went to Center Church at noon and rang the bell. Three hundred people, mostly business folk from the center of the city, Romans, Protestants and Jews, answered the call.

The third obligation of the resourceful city church **is the willingness to take the consequences of adapting itself.** And that isn't a light thing. It may mean the entire change in the atmosphere and character of the institution. To some people their pew is simply another room of their house, in which they can be assured of comfort, privacy and solitude. These people are in for a jolt. In one church where the wider outlook had been practised vigorously, an anxious deacon led the minister to a certain pew one evening, and pointed out a smudgy hand-print on the new dove-colored upholstry. The minister had a sublime illumination which enabled him to say, "Isn't that glorious, Deacon! Please God, we'll soon have one like that on every pew in the church."

YOKING CITY CHURCHES FOR DIVERSE FORMS OF SERVICE.

(Outline of an address at National Council by Rev. E. B. Robinson, Pastor Grace Church, Holyoke, Massachusetts)

How under our Congregational polity is the problem to be solved of maintaining effectively the socialized city church with a constituency of wage earners?

Problems of the industrial order, of housing, immigration, of the saloon, of the gambling hell, of the house of ill fame, of political corruption come to a head just where an industrial church ought to be located, and just where any other type of church ought not to be located. Unless such a grouping can take place many must be wholly unchurched. A church possessing a cheap plant kept in but indifferent repair, and led by an underpaid minister nervously exhausted from trying to do his church work properly and at the same time live decently will never solve the problem. The best of equipment, and the most resourceful of leadership are not luxuries. Firing line service is not child's play: directing a ship in line of battle is more wearing than is shore duty, and to overcome the fearful odds which the successful industrial city church must overcome, requires more than a shabby, cheap plant, looked after by a man in keeping with his building.

As Congregationalists we have solved this problem in one satisfactory way, and that is by the yoking of churches, and I hasten to add that the churches that are poorer financially have not in this arrangement taken everything and given nothing, for the aggressiveness, the initiative, the spirituality and heroism of such churches have often reacted to the untold advantage of the richer churches, with which they are in partnership. A deep respect will prevail in each church for the work which the other is doing.

After a dozen years of work in a parish of yoked churches, I am convinced that the splendid condition of our Holyoke parish, considered now as a unit, owes a great deal to the yoking long since brought to pass of two diverse churches, the union never having had much of the trial marriage character. This method of providing an industrial church with what it can not provide for itself and a wealthy church with what it cannot provide for itself is incomparably better than the great method by which a rich church doles out financial aid to a church that needs funds.

There is no more reason why a wage earners' church should be directly self-supporting than there is why a lighthouse should be directly self-supporting. The ideal is to get God's work done without wasting God's money, and if the members of our wealthy churches gave in proportion as our wage earners give, the task of our apportionment board would be concerned with the spending rather than with the getting of money.

Self-respect and common honesty will see to it that the man that is in the thick of all the modern day battles receives a salary in reasonable proportion to what the pastor of the rich section receives, and such a salary as shall enable him to put his whole strength into the work without being compelled to gain a good share of his living in outside enterprises and such a salary as shall enable him to spend his life at the task which of all pastoral tasks demands continuity of leadership amid the excessive shifting of constituency, all, of course, provided he proves the man for the place.

COMMISSION ON MISSIONS.

They who read the new Constitution of the Congregational National Council will observe that very important duties devolve on the Commission on Missions. That Commission as constituted is as follows:

For two-year terms—E. M. Bassett, Brooklyn, N. Y.; H. W. Butler, Northampton, Mass.; David P. Jones, Minneapolis, Minn.; President Henry C. King, Oberlin college, O.; Roger Levitt, Cedar Rapids, Ia.; James Logan, Worcester, Mass.; Judge Samuel O. Prentiss, New Haven, Conn.

Four-year terms—August W. Benedict, St. Louis; President Donald J. Cowling, Northfield, Minn.; the Rev. Wm. H. Day, Los Angeles; Dr. Carl S. Patton, Columbia, O.; the Rev. Frank M. Sheldon, Ann Arbor, Mich.; the Rev. Jay T. Stocking, Newtonville, Mass.; George M. Vial, La Grange, Ill.

The missionary societies are represented as follows: American Board, President Capen; Home Missionary Society, Rev. W. L. Phillips of New Haven, Connecticut; A. M. A., J. R. Rogers; Church Building Society, Dr. Lucien C. Warner of New York; S. S. and Pub. Soc., Rev. Dr. F. H. Page of Mass.; Education Society, W. R. Campbell of Boston; Ministerial Relief, H. C. Ford of Cleveland; Woman's Home Missionary Federation, Mrs. Williston Walker of Hartford, Conn.; Woman's Board, Miss Sarah L. Day of Boston.

This Commission will hold a meeting for organization on

the second of December. And on the 21st of January a meeting for consultation with the officers of the national committees and the various district secretaries will be held.

THE CONSTITUTION OF THE NATIONAL COUNCIL.

(Adopted at Kansas City October 25, 1913.)

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former Constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this Communion, and affirming our loyalty to the basic principles of our represenative democracy, hereby set forth the things most surely believed among us concerning faith, polity and fellowship:

Faith.

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity.

We believe in the freedom and responsibility of the individual soul, and the right of private judgement. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state and national bodies, for counsel and co-operation in matters of common concern.

The Wider Fellowship.

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name.

The name of this body is the National Council of the Congregational Churches of the United States.

Article II.—Purpose.

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations.

Article III.—Members.

1. **Delegates.** a. The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches, or major fraction thereof. The churches in each State Conference shall be represented by one delegate. Each Conference having churches whose aggregate membership is more than 10,000 shall be entitled to elect one additional delegate for each additional 10,000 members, or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

b. Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

c. The Secretary and the Treasurer shall be members ex officiis of the Council.

d. Any delegate who shall remove from the bounds of the Conference or Association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former Moderators and assistant Moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. **Corresponding Members.** The Council shall not increase its own voting membership; but members of other denominations present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be made corresponding members, and entitled to the countesy of the floor.

4. **Vacancies and Alternates.** Each state or district organization may provide in its own way for filling vacancies in its delegation. In the absence of any special rule on the part of such state or district body, the Council will recognize the right of the delegates present to fill vacancies in their own delegation.

An alternate or substitute enrolled as a member of the Council and certified to the societies for membership therein, shall be thereafter deemed a member instead of the primary delegate for the term for which that delegate was elected.

5. **Term of Membership.** At its stated meeting in 1915, the National Council will divide by the bodies electing them, into two classes, to serve respectively for two and four years. Thereafter the term of delegates shall be four years.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV.—Meetings.

1. **Stated Meetings.** The churches shall meet in National Council once in two years; the time and place of meeting to be announced at least six months previous to the meeting.

2. **Special Meetings.** The National Council shall convene in special meetings whenever any seven of the general state organizations so request.

3. **Quorum.** Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V.—By-Laws.

The Council may make and altar By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Law shall be enacted and no By-Law altered or repealed on the day on which the change is proposed.

Article VI.—Amendments.

This Constitution shall not be altered or amended except at a stated meeting, and by a two-thirds vote of those present and voting notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS.

I.—The Call of a Meeting of the Council.

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II.—The Formation of the Roll.

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be prima facie the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator.

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational Churches in the wider relations of Christian fellowship, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid of authority, and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary.

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council, and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasure.

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office.

The term of office of the Secretary, Treasurer, and of any other officer not otherwise provided for shall begin at the close of the meeting at which they are chosen, and continue until the close of the next stated meeting, and until their successors are elected and qualified.

VII.—Committees.

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting. The Council may approve these nominations or change them in whole or in part.

1. **The Committee on Credentials.** The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. **The Business Committee.** The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. **The Nominating Committee.** The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees and commissions, for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions or officers by nomination from the floor or otherwise as it shall from time to time determine.

4. **The Executive Committee.** The Executive Committee shall consist of the Moderator, the Secretary and nine other persons, and shall be so chosen that the terms of the elected membersshall ultimately be six years, the term of three members expiring at each stated meeting of the Council

5. **Other Committees.** (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a commitee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee.

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the Corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occuring in their own number or in any commission, committee or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4 They shall select the place, and shall specify in the call the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

a. The papers appointed to be read before the Council.

b. The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

c. The benevolent societies and theological seminaries. and shall not displace the regular order, except by special vote of the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions.

1. Special committees appointed to act ad interim, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission, or ad interim committee.

5. Commissions shall choose their own chairmen; but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

X.—Congregational National Societies.

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present, under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-School and Publishing Society, and the Congregational Board of Ministerial Relief, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. **The American Board of Commissioners for Foreign Missions.** This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's Kingdom abroad.

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. **Officers and Committees.** The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. **Meetings.** Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. **The Home Societies.** These societies, with the Woman's Home Missionary Federation shall be the agencies of the Congregational churches for the extension of Christ's Kingdom in the United States.

a. **Members.** The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(b) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Educational Society, eighteen; by the Congregational Sunday-School and Publishing Society, eighteen; and by the Congregational Board of Ministerial Relief, nine. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one-fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. **Officers and Committees.** The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. **Meetings.** Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions.

1. On nomination by the standing committee on Nominations, the National Council shall elect fourteen persons, and on nomination by the several national societies, home and foreign, shall also elect one person from each society, and on similar nomination one each from the whole body of Woman's Boards of Foreign Missions and from the Woman's Home Missionary Federation; who, together with the Secretary of the National Council ex officio, shall constitute a Commission on Missions.

2. **Members.** The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years, and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether nominated by the Standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of four years each, shall be eligible for re-election until after two years shall have passed. Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employe of a missionary society shall be eligible. The

Commission shall choose its own chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

4. **Expenses.** The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year All bills for payment shall be certified by the chairman of the Commission.

XII.—The Corporation for the National Council.

1. The corporate members of the corporation shall consist of fifteen persons, elected by the Council at stated meetings, and of the Moderator and Secretary associated ex-officiis with them.

2. The terms for which corporate members are elected shall be six years.

3. The corporate members elected at the meeting of 1910 are divided into two classes of eight and seven, respectively. The successors of the class of eight shall be chosen at the meeting of 1913 and of the class of seven at the meeting of 1915. Those so elected shall hold office until their successors are duly elected.

4. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

5. The corporation shall receive and hold all property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules and instructions of the Council.

6. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws and rules of the Council.

7. The corporation shall make such reports to the Council as the Council may require.

XIII.—Devotional and Other Services.

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV.—Time Limitation.

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV.—The Printing of Reports.

Such reports from commissions and statements from societies or theological seminary as may be furnished to the secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together wih he program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI.—The Publication of Statistics.

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers, as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII.—Fellowship With Other Bodies.

The Council as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the Executive Committee.

NOTES FROM THE STATE CONVENTION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION, HELD AT SANTA CRUZ.

The keynote of the convention was "Love," and with this as the theme, the evangelistic superintendent, Mrs. Mary M. Elmore, led the opening devotional service, pleading for the pure spirit of love to enter and pervade all hearts engaged in the altruistic work of the organization, and for its prevailing power in all the proceedings of the convention. The President, Mrs. Sara J. Dorr, then formally opened the 34th convention with an appropriate address; the Crusade Psalm was read, also the "Declaration of Principles." These were followed by prayer, and the convention hymn, written by Mrs. Grace M. Kimball, long since passed to the life beyond, was sung.

The program was adopted and messages of love were sent to members who were detained at home by illness.

In response to roll call the county presidents gave appropriate passages of scripture, and the superintendents of departments pertinent sentiments on department matters.

The recording secretary, as a part of her report, gave particulars of the last state convention; spoke of the delegation of thirty-two that attended the National, held in Portland, Oregon; and gave a detailed account of the splendid work of the legislative committee—Mrs. Dorr and Miss Chase—and of the success of their labors. The corresponding secretary's report showed 222 unions, that there were for the year 916 new members, and that $13,-264.00 had been raised and spent by locals, counties, and State. Statistics showed a decided advance along all lines of work during the past year.

Greetings from the Methodist Conference were presented by Mrs. M. H. Cartwright who also read the report of Dr. White of Oakland, chairman of the temperance committee of that body, and reported the eulogy of Frances E. Willard pronounced by Bishop Edwin Hughes, wherein he said

that the W. C. T. U. was and ever had been the prince promoter of temperance reform; and declared that Frances E. Willard was the first woman of America in every sense of the word.

The portrait of Mrs. J. L. Evarts, a long-time most efficient evangelistic superintendent of the state, who passed on two years ago, was presented to the convention by Mrs. Ella Pringle of Santa Cruz, in a very effective speech.

From the reports of organizers one gained a conception of the days of travel, ofttimes over rough places, of visits made, letters written, unions organized, lectures delivered, members secured, Sunday-schools and women's clubs addressed, White Ribbon recruits pledged, and of the sweet friendships which have come into their lives from service in this blessed work.

Excerpts from department reports would fill pages, hence one or two must suffice. "There are about 35,000 Chinese in America, half of these in California, 1,000 in San Francisco. About 6,500 have been baptized into the Christian faith in this state, and there are 250 voters in California. Good work is being done among them, and literature, printed in their own language, distributed."

Two Japanese ladies, wives of editors of Japanese papers, were introduced from the platform. Refined and intelligent, in a charming manner, they spoke of their Christian work in Oakland and Berkeley, and also of their W. C. T. U. which has 41 active members and 12 honorary. They sign the pledge against tobacco as well as against liquor, and the papers edited by the husbands of these ladies are strong for temperance principles.

One of the most note-worthy actions was the passing of a memorial to do honor to Emperor William of Germany for his recent stand for total abstinence. This memorial will be sent to Mrs. B. Sturtivant-Peet, delegate to the world's convention at Brooklyn, N. Y., who will present it to Lady Carlisle, world's president, who, in turn, will present it to the Emperor.

Among the Churches.

Redwood City.—The church has had the privilege of listening to Dr. E. L. House for two weeks. Many were helped by his lectures on Psychology. Rev. Charles C. Kirtland came from Lodi to take special treatment, and his many friends will be glad to know that he improved steadily from day to day. Dr. House has a vital message to the Christian church. Sunday, Nov. 3rd, ten united with the church, three on confession, making an even one hundred during the first thirteen months of the present pastorate.

Ceres.—Nov. 2 was a day of rejoicing for our church. Seven were received into fellowship, two of them on confession. This makes thirty-nine additions during the two years of the present pastorate of Rev. A. E. Bradstreet. Notwithstanding heavy losses the church has made a net gain of twenty-one. A distinct advance has been made also along financial lines. Two years ago we were receiving home missionary aid. Recently a canvass was made resulting in the securing of pledges to the amount of seventy-five dollars a month. This is double the amount we were raising three years ago. There is great reason to rejoice and the good cheer is manifested by large morning congregations and well attended, spiritual prayer meetings.

NOTES AND PERSONALS.

Inasmuch as the Congregational churches of the United States are now acting in their common interests under a new constitution, we have thought it expedient to give that document in full in The Pacific this week.

Rev. Clarence A. Neff, who was commissioned by the American Board for Foochow, China, has been adopted by the First Church, San Diego, as its missionary, and will visit them before leaving this month for China.

In our list last week of persons in attendance from the Pacific Coast at the National Council at Kansas City, the name of the Rev. W. B. Thorp of San Diego was omitted. Mr. Thorp was a delegate from Southern California, and was selected by the Council as one of the Committee on Social Service.

The editor of The Pacific returned only last evening from the National Council at Kansas City, and found much more than enough reading matter in type to fill the columns of the paper, and no room for considerable that some of the readers will be looking for this week. Most of it will not be out of date next week, and will appear at that time.

As intimated in The Pacific last week the Rev. Dr. Hubert C. Herring, Secretary of the Congregational Home Missionary Society, was elected Secretary of the National Council. This was by unanimous vote, the universal sentiment being that his eminent services in the Home Missionary Society pointed him out as the man most suited for the new position. Tribute was paid to the Rev. Dr. Ashur Anderson for his remarkably efficient service in the past, and the hope was expressed that he would be retained in the new organization for a similar work.

The next meeting of the National Council will be in New Haven in 1915. It was the judgment of the majority of the Pacific Coast delegates to Kansas City that Los Angeles should have the Council if it came to the Coast in 1915. After some deliberation Los Angeles yielded to New Haven for 1915 and the Council recommended to the next executive committee favorable consideration of Los Angeles for 1917. It was thought by some that the new plan for Congregationalism could be established more advantageously and harmoniously by having the 1915 meeting in the East. Hence this conclusion.

THE REV. THOMAS K. NOBLE.

On the 22d of October the Rev. Dr. Thomas K. Noble, who was for fourteen years pastor of Plymouth Church, San Francisco, passed into the other life at his home in Washington, D. C., at the age of 81. The funeral was from the Washington Heights Presbyterian Church, where Dr. and Mrs. Noble had worshipped since living in that part of the city. Rev. Dr. McGregor, pastor of the First Congregational Church of Norwalk, Conn., took part in the services, bringing the greetings of the old church where Dr. Noble had been pastor emeritus for fourteen years, and previously the acting pastor for ten years, and paying a beautiful tribute to his work in the Norwalk church. On Sunday morning, October 26, Dr. McGregor held a memorial service in the church in Norwalk in honor of their pastor emeritus; and at the same hour Rev. Dan F. Bradley, pastor of Pilgrim Church, Cleveland, Ohio, paid an appreciative trib-

ute to Dr. Noble as one of the early pastors of that church.

The Sunday after Dr. Noble's entrance into the other life the calendar of the Washington Heights Presbyterian Church contained the following note:

"We have known him only in the weakness of these later years, yet his presence in our midst has been as a benediction. One said but yesterday, 'His was the sweetest spirit I have ever known.' He was one of God's true noblemen, and had served when strong minds and great hearts were needed. He came of a long line of Puritan ancestors who kept the faith and love it and trained their children in it. But with him hereditary faith had ripened into personal faith. It was not culture merely but grace that made him the man he was. Our hearts are saying it is well."

Dr. Noble left, besides his widow, a daughter—Mrs. N. F. Whitman, an active worker in the Congregational Church in Alameda, Cal., and a sister, Mrs. E. P. Baker, widow of the former pastor of the English-speaking Congregational Church in Hilo, Hawaii, also a resident of Alameda. Dr. Noble, having served as chaplain in the civil war, interment was at Arlington.

THE DEADLY WOOD ALCOHOL.

The pernicious effects of wood alcohol when taken internally are pointed out in the fourth annual report of the New York Committee on Blindness of which the Medical Times prints a summary. According to this report thirteen persons in New York city were blinded for life and four were killed in the last year either by drinking wood alcohol or inhaling its fumes. There have been many other victims throughout the country in the same period. These facts are set forth in the summary:

"The report further states that although wood alcohol in as small quantity as a teaspoonful has caused permanent blindness, and in larger quantities often causes death, this poison is easily obtainable from various retail stores, drug stores and grocery stores, often without a label or warning to indicate its poisonous nature.

"Rectified wood alcohol may be easily mistaken for grain alcohol, and because of its resemblance is frequently used by ignorant or unscrupulous persons to adulterate cheap liquors. In the trades it is sometimes used in the preparation of bay rum, paregoric, flavoring extracts, Jamaica ginger and in some patent medicines.

"The committee reports the case of the woman who became hopelessly blind as a result of drinking wood alcohol contained in paregoric, which she had bought at a reputable drug store. Another case is that of a young clerk who drank white whiskey from a friend's recently filled flask, and was totally and irreparably blind the next morning because the whiskey was adulterated with rectified wood alcohol.

The inhalation of the fumes of wood alcohol causes blindness This usually occurs in those varnish industries where wood alcohol is used as a solvent for shellac—for example in varnishing the inside of beer vats, varnishing lead pencils and furniture.

"Since industrial, or denatured, alcohol (untaxed grain alcohol made undrinkable by the addition of wood alcohol and benzine) can be used in practically all manufacturing processes where wood alcohol is now employed, and is safer and no more expensive, there is no longer any legitimate reason for the present wide use of wood alcohol. However, the use of wood alcohol would be robbed of its terrors if it was used in the presence of adequate ventilation.

"Two men were recently killed and one blinded in New York City while varnishing beer vats because a ventilator was not attached to the vats, while another man was blinded and one killed because the necessary thirty minutes in the open air was reduced to twenty minutes.

"The general ignorance which prevails in regard to the poisonous nature of wood alcohol is evidenced by the lack of legal restrictions of its use. In no State in this country is there a law requiring adequate ventilation in industries where wood alcohol is used, while in very few States is wood alcohol classified as a poison and so labeled.

"The unnecessary deaths caused by wood alcohol poisoning and the pathetic cases of needless blindness from the same cause can only be prevented by such legislation, and by the education of the lay public concerning the death and disease following the misuse of any form of wood alcohol."

THE VALUE OF REAL ECONOMY.

Very striking have been the recent appeals of large railroad corporations to their employees to practice daily economy in the interest of the companies. Some roads have requested of every employee to save for them at least five cents a day. One of the large systems has prepared an interesting table illustrating the difficulty of earning money and the ease with which it can be disbursed. To earn a two-cent stamp, the road must transport a ton of freight three and one-half miles; to pay for a lead pencil requires the road to haul the ton two miles further; it has to be carried ten miles to pay for a pound of waste and seventy-five miles to pay for one red lantern-globe, and one hundred miles for the entire lantern. Carelessness on the part of employees in these minor matters affects vitally the financial prosperity and credit of the road, and may impair dividends and delay just increase in wages. In countless ways it will tend to injure the best welfare of the employer and the employee. But economy will spell success.

The principle of carelessness in expenditure and economy in the use of materials should be followed by employees everywhere, whether a specific appeal is issued to them or not. It is the right principle. It promotes the general welfare. Money and materials should not be wasted —both are too valuable. The worth of money should be measured not by what it will buy, but by what it will earn. It takes a dollar, invested at 4 per cent, six months of continuous work to earn a two-cent postage samp. A sheet of good letter-paper wasted will absorb the earnings of a dollar at 3 per cent for two entire months. The quarter wasted requires a dollar to remain in savings bank nearly eight years to restore it.

And the same principle of economy should be followed by every individual. Some one comes into possession of $100 and immediately spends $10 of it unwisely. Then, deciding to save, the $90 is deposited in a savings bank. It must remain at work there nearly four years before it can earn back the wasted $10. Just so much lost time. It is the many dollars at work which creates income and makes wealth.

Conclusion: Do not waste money. Use it wisely. And the wisest use of some portion of all you earn is to save for use when your earning power is gone. The greatest aid to saving is to open a savings-bank account and make deposits regularly.—Louise Bowman in The Presbyterian Examiner.

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "come here, and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph system stowed away in your body, with wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"Yes, you have, though; and that isn't all. There's a big force pump in the middle of you, pumping, pumping, seventy times a minute, all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—."

"But there is, though; and, besides all these things, a tree is growing in you, with over two hundred different branches, tied together with every so many bands and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree, or engine, or anything else, except flesh and blood."

"Oh, that isn't flesh and blood! That's most of it water. This is what you are made of: A few gallons of water, a little lime, phosphorus, salt, and some other things thrown in," said his brother.

Do you know what the brother meant by the telegraph lines, the pump, and the tree?—World's White Ribbon.

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